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THE BAPTIST RECORD

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EDITORIAL

NOTES AND COMMENTS

Character may not always be seen in the face. A policeman who thought so, attempted to arrest his own reflection in the hotel mirror.

There is hope for a man when he is conscious of his own faults. Otherwise he is like Solomon's man—a fool to be brayed in a mortar.

If the Baptist doctor whose card was in *The Record* recently and who wants a location will write to J. N. Welch, at Welch, Miss., he will find an open door.

At our last visit to Forest we had fine congregations, pleasant and profitable services and buried in the baptismal waters Mr. Willie Gresham, the last of an entire household.

There is many a young married couple who would derive far more practical benefit from a barrel of rice sent to their home as a wedding present than a handful or two thrown after them upon their departure from the old home castle; or even a set of plated spoons. Try it some time and see.

A few words of encouragement to a weary worker in the midst of life's toil and exhaustion are worth more than whole barrels of flowers on his coffin or tomes of obituary eulogies in the newspapers. Look out for the burdened and weary pilgrim—your pastor, or neighbor, perchance your wife and speak a word of comfort.

It is the Carnegie Iron Manufacturing Company, the same that had the contention, and fight with their operatives a year or so ago on account of reduced wages that is now charged with having defrauded the government by furnishing faulty armor plates for war ships. There is evidently something very rotten somewhere.

There is a loud cackling in some quarters over what the Catholic total abstinence societies are doing through the Bishops and others to get the saloon out, but the great ecclesiastical organs those highest in authority, are pointing out how these things might be done, i. e. in moderation, and by degrees, and everybody knows they mean it will not be done at all.

Those were strong and true words of Dr. J. L. Johnson on dancing at Toronto the other day. "Dancing is the broadest door to the moral wreck of American womanhood. Let it alone if you value your souls and bodies." You would the more sensibly realize the truth of the above if you had the life record of every habitue of the brothels of our towns and cities.

It is claimed that some of our American cities are supplied with very inferior and unwholesome water, because their governments are mostly in the hands of the brewery and saloon men who are interested in the beer and liquor trade. Can such a thing be possible? What a splendid chance for a first-class cold water doctor with Dr. Parkhurst's methods.

One of Satan's most adroit and successful methods is to cause Christians to forget that God sees them and to act only so as to appear well in the sight of men. One of the most effective scriptures to hide in the heart so as not to be led by Satan is "thou God seest me." With this you may resist the devil so successfully that he will make haste to flee from you.

It is claimed that Graham, editor of *Graham's Magazine*, which at one time yielded him an annual income of \$50,000, lost all, went down into poverty and died in the poor-house, because he saw fit to criticize, adversely, Mrs. H. B. Stowe's book, *Uncle Tom's Cabin*. But was he really, much afflicted for his criticism of the book than the author has been for writing it? A poor-house may not be a much less desirable place than a lunatic asylum to end one's days in.

OUR FIELD GLASS.

It will be necessary to withdraw at once the proposition to sell copies of the "Sketches" for \$1.25 advance price. On further looking into the matter it is found that the book in the style we proposed cannot be sold for less than \$1.75 per copy and no advance offer can be made. This is on account of its having only a local and limited sale, and a small edition. It would be a GREAT HELP to receive any advance, but no reduction can be made below \$1.75, delivered early in January.—Rev. W. S. Blackmon, of Redwood, Warren county, Tennessee, a personal friend, has kindly changed him. He says: "I am not a Baptist by birth or training, but a Baptist from honest conviction." He says also: "This year is the best year of my life. I have preached nearly every Sunday, held four protracted meetings, organized two churches, and baptized forty-six converts. A good year's work!—Two nice contributions have been received recently for the orphanage. Numbers of orphans will be found when we are prepared to care for them. More will apply than can be admitted. The good sister who gave the first dollar has since gone to her reward above. Her husband says he is so glad she sent it when she did. Her letter will be carefully preserved. A prayer comes with each contribution. The zealous evangelist, Rev. W. Knight, writes: 'I closed a meeting a few days ago of great power with Pastor W. R. Hancock, Paris, Miss., which resulted in twenty-eight additions to the Purvis Baptist church, twenty-four by baptism and four otherwise.' We rejoice in the Lord's blessings on Bro. Knight's labors."—Here is a good letter from Rev. W. E. Ellis, Utica. He says: "I am greatly improved in health since having a severe spell of fever during the summer months. So much so that I have resigned my work and will enter the Seminary at Louisville, Ky., soon." "The Lord," he says, "has blessed us this year in my field. I am lost to give up my work."

I trust the Lord is blessing, and, while leaving churches and people whom I have learned to love as co-laborers, I hope to be better prepared for more efficient labor in his cause. May he continue his blessings toward his people in the work."—A nice note from Sulligent, Ala. says: "You may say to the readers of *The Record* that H. W. Lattin, preached last Lord's Day in that new house of worship. Our house is a beauty for the price. I baptized five on Sunday last! We all are happy too, and rejoice with Bro. Lattin and his people on the completion of their new church."—That was a happy occasion we witnessed last Wednesday, the 17th of October. Mr. W. L. Hawkins was married at 4:30 p. m., to our good friend, Miss Emma A. Hawkins, at the home of Bro. J. B. Stamps in Senatobia. The field glass man baptized the bride last year, and this year officiated at the union of her destiny with that of Mr. Hawkins (by the way not at all related until married). She is an excellent lady and we wish her the greatest happiness in life. She no doubt has an excellent husband with which to journey through life."—Here is a letter of interest from Pastor Anding, Crystal Springs. He writes: "The Methodist Ministers' Institute has just closed a two days meeting in our town. Some twelve or fourteen ministers from the district were present. I was especially pleased with President Elder Norworth's paper on sanctification. He makes that which some call a 'second blessing' and a distinct and special work of grace not such a special grace but only a growth and development in the Christian life. He remarked with emphasis that he wanted to hear fewer quotations from Watson and Wesley as standards and more from Christ and Paul. Those were good men he said and wrote many good things, but they were fallible and made mistakes. Christ and Paul made no mistakes and spoke with authority. Such talk as that does a Baptist heart good. The discussions on church entertainments gave them a black spot all over. So 'mote it be.' Our heart goes out in the deepest sympathy for our dear brother, Rev. W. J. Echols, and family, of Senatobia, in the departure of the devoted wife and mother. Sister Echols peacefully and calmly joined the 'silent majority' on Tuesday night last, for several days her death was expected. She was a woman of rare sweetness and loveliness of character. She leaves five daughters, all grown and well cultured and two of them married. Miss Willie, the youngest, graduated last June at

Blue Mountain. The devotion of the daughters to the mother was rare and beautiful. May God be with our dear brother and his family in this hour of darkness and grief.—It may be a matter of interest to friends to know that the anticipated book will contain sketches of more than three hundred and fifty ministers and will have fifty or sixty portraits. It will be as nearly complete as it will be possible to make it. It will contain much that will be interesting and helpful and possibly of interest to the future of the denomination.—At last the Southern Baptist Convention has received an invitation. Washington City invites the convention to meet next May within her gates.

SANCTIFICATION, OR PERFECT HOLINESS.

A ROMAN CATHOLIC DOCTRINE.

EDITOR RECORD:—The Rev. Mr. Caradine's meeting, recently held in this city, in which the doctrine of sanctification, or perfect holiness, was preached; and as I understand, was professed by quite a number of people, calls to mind the fact that the Roman Catholics hold that a state of complete sanctification, or perfect holiness, is attainable in this life. This is taught in the "Manual of Devotion to Good St. Anne," page 5. They explain the "Immaculate Conception" by saying that Mary, the mother of Jesus, was "spotless," "pure and holy," the "Queen of the whole universe," "seated on the right hand of Jesus" "to fill the first place after God in heaven and earth."

But how was Mary born without sin—pure and spotless? They say that she was the daughter of Joachim and Anne, who have been canonized by the Roman Catholic church as "Saint Joachim" and "Saint Anne." But St. Joachim and St. Anne were not born holy and spotless, then how could they bring their daughter, Mary, into the world pure and spotless? Here is the answer:

"Let us remember what Mary was from the first instant of her creation, and we shall then be able to form an idea of what must have been her mother. Must not the stem be worthy of the flower, and the vase worthy of the perfume it contains? On leaving the hands of God, still under the action of His creating breath, the soul of Mary was joined to a most pure body, forever virgin and immaculate like itself."

However holy Joachim and Anne were at the time of their birth they were not yet sufficiently so to give such a daughter as Mary to the world. By multiplying their fasts, their alms, through so many long years in order to obtain this grace from God's goodness, they made rapid progress in perfection and in the love of God, and at length arrived at that degree of purity and holiness desired by the Holy Spirit. "Thus mortification and sacrifice had done their work in St. Anne and St. Joachim, purifying, refining and not leaving in them even the shadow of defilement. God could take of that pre-sanctified earth to create his well-beloved daughter, who, after God, sees none superior or equal to herself, either in holiness, in glory, or power—purer than the angels, holier than the archangels."

The above is taken from the "Manual of Devotion to St. Anne" above quoted.

Now what a good many people would like to know of Mr. Caradine and his sanctified disciples is this: "If a man and his wife obtain what they call the 'second blessing,' i. e. complete sanctification, or perfect holiness, will not the children born to them be pure and sinless? The Roman Catholics would say, yes. What say our 'holiness' friends? If the children are not pure, holy, sinless, then how can the pure fountain send forth a corrupt stream? or a good tree bring forth evil fruit?"

If the children are pure and spotless, then they do not need the grace of regeneration. They need not, indeed cannot, be "born again." On the contrary, they are born saints; not only saints, but more pure and holy and spotless beings, such as never trod the earth, except, according to Roman Catholics—were Mary and her parents. Oh, what an unsafe, blind guide, is fanaticism!

Meridian, Oct. 17, 1894.

A Texas editor says, and we suppose he refers to Texas people, "Some men seem to feel called on to think that nobody can do anything just right except themselves." But he need not imagine that he has made an original discovery or invented a patentable machine. Such things have been known to be in use in this country until they have actually grown old and worn smooth.

CHRONICLES.

L. A. D.

Early Thursday morning week, Elders L. M. Stone, W. J. David, J. M. Guy and the writer, boarded the A. G. S. railroad train for Keokuk en route to old Salem church where the Bethlehem Baptist Association was to be held. Bro. T. H. Webb was at the station with conveyance, and soon bore us to the place of meeting. At 11 o'clock, Bro. E. A. Clark, who had been appointed to preach the introductory sermon, being absent, and Bro. J. M. Stone indisposed, Prof. L. M. Stone, by invitation, delivered a most impressive discourse.

A rule of the association requires a change of moderators every two years; so Bro. J. E. Brunson having filled the office that term, Elder J. D. Stone was elected, with Bro. J. L. Williams, continued, as clerk. Forty-six years ago the Chronicler had attended the old Chetoway Association, then occupying this field, at Salem church. Elders S. S. Lattimore, John Micot, Michael Ross, W. P. Carter and others were there, also the younger Basil Manly. The Wiggins mansion, later the residence of Dr. J. P. Welsh, was headquarters.

We were kindly entertained by Bro. and Sister Welsh; by Bro. Wiggins and his daughter, Miss Ella, a former Sunday School pupil of the writer, and by Bro. T. H. Webb and wife, another Sunday School scholar of other days; then Miss Annie Baskin. Young brother Luther Welsh brought us back to Keokuk, where we spent a pleasant hour or two with the family of Bro. Collier, till the coming cars called us to the station. By 9:30 a. m., Saturday, we were "home again," and by 9:30 a. m., Lord's day ensuing, the 14th, we were once more at Sunday School. Elder Guy preached at Forty-first Avenue, morning and night, to attentive congregations.

Dr. Bozeman ministered to his own people at both services. Elder W. S. Chalpepper preached at Fifteenth Avenue, Pastor David having gone to fill the appointment of Bishop Parish at Quitman—he being at the Central Association. Elder L. L. Stone was helping in a meeting at South Side, by Elder J. E. Chapman; the result of which will be published elsewhere. Our Bro. Bozeman not only has serious sickness in his family, but has had to seek Stafford Springs for his own health. He is a devoted pastor, and is greatly missed.

These items are jotted down October 18, as the writer is thinking of attending the Chetoway Association, Saturday, the 20th, to return to Keokuk to write for the next issue of the paper. But he must not forget to mention the lecture of John Temple Graves, given under the auspices of the Ladies' Aid Society of the First Baptist church. It was a grand success. Tom Dixon is to lecture in course, November 8, and others are to follow.

A private letter just received from Bishop W. A. McComb, Eureka, Ark., says: "My work does very well here. I have just returned from a two weeks' meeting with Pastor Cook, of Fayetteville, this State; where the Lord gave us a good meeting and added twenty-three to his church. Our church here numbers 431, and we have some choice workers."

Bro. W. S. Lott, recently removed to Mobile, Ala., reports his favorable reception and kind welcome at the St. Francis Street church; but he has not lost his interest in Meridian and its people.

Elder A. M. Sladon, of Nicholson, Miss., is a faithful laborer in the Southeastern part of the State; an old pioneer and sound preacher. In a recent letter to the Mississippi Baptist, he reports missionary work during the past year, as follows: "Traveled 307 miles; 11 days services; sermons preached, 50; baptized 24; * * * built a house in the field and constituted a church with 11 members. * * * The prospects were never brighter in our territory than at this time. Catholicism is giving way to the truths of the gospel. Now is the time for us to go forward with faithful men at the front, who are not ashamed of Baptist principles, nor afraid to preach them."

Many of the friends of the General Association seem to regard the proposed new organization at Hattiesburg with disfavor. It is a movement of the churches themselves. Most of them withdrew from the Chickasaw Association, growing out of the fact of inconvenience of the field. So we have understood it, and if there was any idea of opposition to the work of the General Association, or any desire to impede its progress, we can

it would have manifested itself in some way. With the exception of Pachuta and Barnett, all the churches on the N. O. & N. E. R. R. below Enterprise asked for letters to join the new association.

The pastor of a prominent church in the West, it is stated in an exchange, admits that card playing is on the increase among church members, and that those who engage in this amusement are the least active and least spiritual in the church. Comment is unnecessary; it is an admission that speaks for itself. If it is a fact that the president of the United States and his cabinet are given to this questionable pastime, what can be expected of private citizens? church members—not given to piety? Again, there is a disposition to drag politics into religion, that is reversing the order of things. By the way, the object of the Baptist Young People's Union is to be "training in and for the church," and not outside work, as an organization.

MERIDIAN EYRUM.

The Ladies' Aid Society of the First Baptist church of this city have organized a Lyceum, to furnish the people of this city and section with a series of lectures by the best talents to be had in the United States.

The first of these lectures was delivered at the City Hall on the 15th inst. by John Temple Graves and was by far the richest intellectual treat a Meridian audience has ever enjoyed.

The next in the series will be delivered at the City Hall on Thursday evening at 8 o'clock by that renowned platform speaker, Rev. Thomas Dixon, Jr., of New York City. You miss this lecture; you may miss the opportunity of a lifetime. Hear what others who have heard him, say about him:

"I have never seen a man so full of life and energy as Mr. Dixon is. He is a Tar Heel—say of the soil—a genuine production. Tall, lean, wiry, looking like Abe Lincoln's picture, with a keen eye, mobile and strong features, you would take him for a giant of a man."

"Mr. Dixon is a man of observation, a student of books and a student of men. He knows his fellow-man uncommonly well. He illustrates his theme finely. 'Backbone.' He is a brave man, perpendicular, with the courage of conviction and bold of speech. He has ridicule, fun, language, imagination, passion. His voice is penetrating and sometimes a bit strident, but distinct always—articulation, emphasis, intonation—admirable. He is the most rapid speaker we have ever heard. He can pack away a marvelous amount of thought, language, description and rollicking humor in an hour."

"He is a born comedian—a man of genuine dramatic instincts and gifts. The stage has lost a fine actor in a man of God, consecrated to the great work of doing good and trying to uplift men to a higher plane."

This is what Dr. Henson has to say of him:—"I always feel, after hearing Dixon, as if I had been on a spree (laughter) and wanted to go on another, (renewed laughter) for I see angels instead of snakes, legions of angels. You saw them, didn't you? Do you know how it is that Dixon comes to be so eloquent? I have the secret. He was brought up in a State, concerning which I learned from Olney's geography, a great while ago, that its principal commodities were pitch, tar, turpentine and lumber. Now what a mass of combustibles! And they are all bound up in Dixon, as in a barrel with gunpowder. That is why he blazes so."

Our friends from the country would do well to come and hear him. Admission 50 cents.

Assant calls at *THE RECORD* this week from Brethren J. Edwards, of Shuqualak, W. K. DeSoto, W. S. Chalpepper, of Osceola, M. T. Martin, of Gloster, and Stone, of Marion and Evansville. G. W. Knight were greatly appreciated.

There is something in being "born rich" after all. The Examiner reports that one of the important acquisitions of the Chicago University during the past year was the Kenwood Observatory, presented by Mr. William E. Hale, of Chicago. The gift consists of a 13-inch equatorial telescope with visual lens and a 12-inch lens for photographic work, including pier and dome, also a spectro-heliograph and other attachments for solar and stellar observations and photography. The value is \$30,000, and, in addition to the Yerkes Observatory, will give the University a complete working apparatus for its astronomical department.

CHETOWAY ASSOCIATION.

The fifty-sixth annual meeting of the Chetoway Association was held with Friendship Baptist church, near Porterville, Kemper county, October 20th to 22nd, 1894. Elder R. M. Woodruff was elected moderator; Bro. T. G. Rosser, clerk; and treasurer. Thirteen of the fourteen churches, composing the body were represented, and two more were added.

Among the visitors were Elder J. E. White, of Alabama; Elder W. T. Lumbie, returned missionary from Africa; Elder J. D. Stone, moderator Bethlehem Association, Dr. J. A. Hackett, of The Record, and the writer. On Lord's Day, Bro. Lumbie spoke about his work, at 9:30 a. m.; the writer gave a blackboard lecture at 10:15 a. m., and Bro. White preached at 11 a. m.; Bro. Stone closing the services with a good sermon at 2 p. m. A collection was taken up amounting to \$18.20.

On Monday reports of the various subjects were presented, discussed and adopted. The Executive Board was instructed to make a forward movement, if possible. Grand preparations were made for entertaining guests, both at the homes of the good people and at lunch time on the ground. Next session to be held at Marshallville, Saturday before the third Sunday in October, 1895.

QUERIES.

Please answer the following through *THE BAPTIST RECORD*:

1. Is it Scriptural for the female membership in the Church of Christ to take part in the discussion that come up in our church conference or in any way to speak out in church meetings?

2. Is it in harmony with the scriptures for a Sabbath School to elect a sister principal teacher in the school to teach a class of men and women together?

3. Bro. W. is a deacon in a certain church, his Baptist wife dies, he then marries a Methodist woman (a good woman). Does his second marriage invalidate his deaconship?

—ours, very truly,
PLUMMER.

Answer 1. We had best be governed in these things by the teachings of the Apostle Paul. He says (1st Cor. 14:34): "Let your women keep silence in the churches; for it is not permitted unto them to speak," etc. This has reference, I think, to discussions about church matters, controversies, and such like. I think a woman might speak in a church conference if it was necessary, and she could do so without usurping authority over the men. If there is a business matter in hand the women should sit quietly and let the men dispose of it. In other words, a woman should never speak so as to get up of a woman's place. It might be necessary, for instance, for a sister to make a statement in a church conference, such as giving evidence in a case, or imparting some necessary information that would be of value to the church conference. In that case I think that it would not be a violation of the scriptures. The Lord expects us in such things to exercise sanctified common sense. Let the women learn in silence with all subjection."

There are circumstances under which she might speak in a church conference, but she should not do so unless invited, and it was necessary, so I think. Ans. 2. The scriptures are perfectly silent on the subject of Sabbath schools. In fact, in the days of Christ and his apostles there was no institution of that sort. Hence no provision was made for the government of Sabbath school teachers. Paul said to Timothy: "But I suffer not women to teach; I think that this has reference to preaching the gospel as a minister of the gospel."

Ans. 3. I can see no reason why the second marriage should interfere with his filling the deacon's office. If it was my wife, in order to remove any doubt about it I would try very hard to get her to become a Baptist.

J. E. SAMPLE.

That "eternal worship, prompted by the flesh, and which is an abomination to God," is that which is offered as a bribe for the divine favor and blessings and not as a memento of gratitude for the favor and blessings already enjoyed. God's gifts and blessings are all of grace and never rewards of merit.

The Memphis & Charleston railroad is the short line to Washington, Baltimore, Philadelphia, New York and Boston.

THE COPIAH ASSOCIATION.

This body met in its eighth annual session October 4, with Harmony church. Three days were given to business and the fourth (Sunday) to preaching. Owing to the removal of Bro. Lomax our former moderator, the choice for that office fell upon Bro. J. E. Thigpen, whose dignity and decorum made him a fitting person of the body. The churches were well represented and their spiritual growth and financial showing were above the average. The twelve churches reported 195 baptism, and a total of 2346 members.

We had with us several visiting brethren: W. K. Red, *THE RECORD* man, W. N. Hurt, the Layman brother, Chas. L. Lewis, the college agent, and A. V. Rowe corresponding secretary. Bro. J. J. Green and President Venable were in attendance, who have pastored in our bounds, and aided us in our deliberations. Bro. Lewis made a fine impression for the college, and the speech of Bro. Rowe, on missions was, by unanimous consent, the best we ever heard, and you know the Copiah brethren have heard some good speeches on that subject. Perhaps the very excellent report on missions prepared by Bro. Lomax and read just before the speech was made, had something to do with the inspiration of the speaker. He began something like this: "From that very admirable report, than which I've never heard a better one, we catch something of the old time fire of its author, etc." The report was by request requested for publication; so I send it to you.

A timely resolution was adopted protesting against the sectarian appropriations by Congress from the public treasury. This also will be forwarded for publication as we are desirous that our Senators and Representatives and candidates for Congress may know that the eyes of Christian people are upon them, and that a principle as old as the New Testament and the Baptists is insisted upon, in our legislation, State and national.

A resolution favoring the consolidation of our paper interests was also adopted. One of the important and practical things discussed was the settlement of pastors in the midst of their pastorate. A committee to look into the matter was appointed. We have one of the most baptistic sections in the State, containing in its population more Baptists than that of all other denominations combined and yet from Westville, in Simpson county to Western Copiah and from Steens Creek, in Rankin county to Hiramville in Claiborne county and from Hazlehurst to Jackson there is only one located Baptist preacher and he resides in Crystal Springs. We hope to improve the situation by another year.

We were glad to have Bro. R. W. Hall, of Wesson, with us at the Association. His health appears to be first-class. He gave the saints on Sunday afternoon a fine sermon—so said many that heard him. Bro. Hall has some spare time that some church or churches would do well to avail themselves of at once. He is a brother of lovely spirit and sound to the core in the doctrines of grace. I must not fail to say that the association sermon by Bro. J. K. Pace was exceptionally good. His subject, "Who shall join our churches," was timely and handled to the satisfaction of all present. We meet next year with the Spring Hill church, near Martinsville on the I. C. R. R.

I. H. ANDING.

ANOTHER GOOD MEETING.

Knowing that it delights the hearts of all God's children to hear more and more of His love as manifested in the conversion of souls we are pleased to call your attention to a gracious revival in the town of Verona. Our beloved pastor, J. A. Rogers, did the preaching, not in the wisdom of man's words, but earnestly and forcibly from day to day and night after night he presented Christ crucified, the wisdom of God and the power of God. Since Bro. Rogers is a man of convictions and is possessed of the courage to express them, as might be expected, there was a ripple of opposition among outsiders, notwithstanding it pleased God to have His word and the gospel of Christ proved the power of God unto the salvation of more than thirty precious souls, thirteen of whom have been baptized and still there is more to follow. At the conclusion of the services, on the night of the 14th inst., the church held a conference and when the election of a pastor was declared in order Bro. R. was elected for as long as he could serve indefinitely. So heartily, world.

TEXAS.

BRO. HACKETT:—Having just read the account of the workings of the Holy Spirit in my native State (Mississippi) and feeling that my old class-mates, Bros. Tall, Hallett and many others would like to read a few lines from me, I will attempt to give a summary of my summer's labor for the Lord: The fourth week in July I assisted Bro. Archer (pastor) in our home church. Had a good, warm meeting; eight additions to the church. We then went to Cookville, where the Campbellites have a strong hold. The church was greatly revived. I went from Cookville to Beldonia to assist Bro. Christian. Had a good meeting—some additions. Bro. Archer and I were then invited to hold a series of meetings at Mt. Moriah. The people were ready for a meeting. The meeting lasted nine days. God was with us in every service. There were twenty-one additions; twelve by baptism. Brethren, pray for me that though the world may forsake me I may be true to God.

J. S. CROSSLIN.

If all the members of any given Baptist church were consistent, consecrated working members, it would have all the elements of church efficiency and with the leadership of a good pastor and the direction and aid of the Holy Spirit could not fail to accomplish fully its divine mission in the world.

unanimously and enthusiastically was this done that some of our citizens—not members—said they wanted to vote too and made a show of the right hand. The pastor, in accepting the call, spoke so feelingly of the mutual ties that bind and the boundless mercies of God extended to us that many "eyes refused to tears" were moist. Pitting close of a glorious meeting. Brethren, rejoice with us and be glad and don't forget to pray for us that the truth of God may abound in our hearts and be established in Verona.

A BLIND IMPOSTER.

DEAR RECORD:—There is a blind man in this State claiming to have come from Georgia. He gets off the train almost at every station and tells that the conductor put him off because he was not able to pay his way. He was in Mississippi about six years ago. Bro. E. Hall, of Hattiesburg, can tell you something about meeting him at Shubuta and Enterprise. When he was here before he said his name was Fleming, of Quitman, Miss. He said his name was Henderson the other day at Magnolia. He then assumed a different name when he arrived at Hazlehurst. He claims to be a Baptist when he is with Baptists.

He appeals for means to pay his railroad fare to some special place, between one hundred or two hundred miles away, and usually collects all that he asks for. He is about five and a half feet in height, dresses well and converses very intelligently.

W. K. RED.

GOOD MEETING AND OTHER WISE.

The church at Midway began a meeting July 14 and continued four days. Brother Louis Gregory came in Sunday and did some good preaching, but there was not a move in the congregation, not one expressed a desire for salvation.

The church at Center Hill, Conway, Miss., began a meeting of days, August 25, and continued seven days. The Lord was our helper. Brother H. M. Whitten assisted in the meeting and secured himself to the people. Eleven received by baptism and restoration. One old brother had been out forty years and another thirty years, and they came back and rejoiced. There were eleven baptized at the close of the meeting, making 22.

The church at Rocky Point, Palton, Miss., began a series of meetings September the 8th which continued for nine days. Brother S. M. Eastham and H. M. Whitten preached once each. The Lord abundantly blessed the church. One received by letter, four by restoration, and thirteen were baptized at the close, making 18.

At County Line church, Dossville, Miss., Brother H. M. Whitten pastor, they had a gracious revival. Brother W. H. H. Fancher did most of the preaching; we all had a treat. There were the restored and forty-two baptized. This meeting began Sept. 1st.

The church at New Union had a meeting, beginning August 11th. They received six by letter and seventeen by baptism, making 23. G. N. Dorrill, who was a licentiate, had served this church during the year, but has since been ordained to the ministry. All these churches are in the northern part of Leake county, Miss.

W. P. D.

